

attempts to fit various pieces together will yield the whole puzzle. Still, the pieces can be identified independently of their roles as parts. On this model of composition, elements can be sorted by means of intrinsic differences (e.g. shape) which then ground different but complementary combinatorial powers. In the syntactic case, names and verbs would be sorted by their capacity to act as different kinds of signs. The difference in signifying capacity would then ground different, but complementary syntactic capacities.

Though Plato experiments with the bottom-up models outlined, I do not mean to suggest that he strictly embraces either one. H. is right, I think, that Plato's favoured metaphysics of composition is ultimately to be found in the operations of the unifying mathematical proportions of the *Philebus* and *Timaeus*. Fortunately, the challenging and rewarding insights into composition to be found in those dialogues are keenly explicated and masterfully explored in this excellent book.

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### THE *PHAEDO* AND *TIMAEUS*

KARFIK (F.) *Die Beseelung des Kosmos. Untersuchungen zur Kosmologie, Seelenlehre und Theologie in Platons Phaidon und Timaios.* (Beiträge zur Altertumskunde 199.) Pp. 293. Munich and Leipzig: K.G. Saur, 2004. Cased, €89. ISBN: 978-3-598-77811-7.

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This book is concerned with Plato's cosmology, and explores Plato's conception of the relation between soul, world and god. In seeking to show that there exists an intimate connection between the Platonic psychology, cosmology and theology, K. selects the dialogues *Phaedo* and *Timaeus*. At first sight, this would suggest: (1) that the book's contents are as rich as its systematic scope is vast, and (2) that the *Phaedo* and the *Timaeus* will play more or less equal roles. But a closer look at K.'s work reveals his title and preface to be somewhat misleading in these two respects. It should also be noted that the book is not a monograph, but a collection of essays.

The book is divided into four main sections, the first two on the *Phaedo*, the last two on the *Timaeus*. These sections take the form of long individual papers. Versions of the two studies on the *Phaedo* were previously published, and the first study on the *Timaeus* is an interpretation of one – extraordinarily difficult – line of Greek text, *Ti.* 41a7. They are followed by a bibliography, an *index locorum* and an *index nominum*. The fourth and last section, on the doctrine of motion in the *Timaeus*, has three appendices, making it by far the longest (it makes up more than a third of the entire book). In contrast, the two studies of the *Phaedo* take up only a little over a quarter of the space allotted to all four studies. Hence, one might quibble with the fact that the central theme, the theory of motion, is not adequately reflected in the book's title. Moreover, the theme of motion and the other topics treated by K., such as aspects of the Timean theology, are certainly of wide-ranging importance, but more limited than the announced scope. Lastly, this book on Plato's cosmology is for the most part

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centred on one dialogue only. There is some divergence, then, between what the reader might expect and what is delivered.

Not merely on the grounds of allotted space is the *Timaeus* the centrepiece of this book. K. discusses the *Phaedo* – and other texts such as the *Phaedrus*, the *Laws* and the *Epinomis* (and also other ancient thinkers) – mainly with relation to the *Timaeus*. He sees the *Phaedo* as foreshadowing or as preparing for the *Timaeus*. This is an interesting idea, and the various points of contact have been subject to scrutiny and interpretation since antiquity. In the first paper ('Seelenlehre und Kosmologie') K.'s aim is to show the interdependence and interrelation of psychology (*Phaedo*) and cosmology (*Timaeus*): in a Platonic context one cannot talk about soul(s) without talking about the universe. To this end, he emphasises the cosmological passages of the *Phaedo* and examines the connection between them and the theme of the immortality of the soul. The second paper ('Die Lebenden und die Toten') focusses on the *Phaedo*'s notoriously difficult 'cyclical argument' for the immortality of the soul (the first argument for immortality). K.'s interpretation aims at re-establishing a close relation between this argument and Socrates' last argument for immortality. In his opinion, the cyclical argument not only presupposes the last, but also necessitates Timean doctrinal elements, so that the *Phaedo* somehow anticipates the cosmology of the *Timaeus*.

At this point, the reader regrets that K. has merely chosen to juxtapose four rather different studies and that he has not written a more coherent work on the possible relations between the *Phaedo* and the *Timaeus* with respect to psychology, cosmology and theology. His observations on the *Phaedo*'s foreshadowing and preparing aspects of the *Timaeus* are of great philological and philosophical interest, and his arguments are generally plausible; but much more would be required to treat such a topic. One would need, for example, to examine comprehensively the two dialogues' 'Pythagorean' points of contact. The prospect of a work demonstrating to a fuller extent the development and underlying consistency of Plato's conception (from the *Phaedo* to the *Timaeus*) of the relations between soul, universe and gods, is a tempting one.

The book's third section is a very detailed and careful interpretation of *Timaeus* 41a7, the beginning of the demiurge's address to the gods. K. works with a distinction between cosmic, traditional and intelligible gods. The fourth and main section deals with the doctrine of motion, a theme central not only to the *Timaeus* (because of its elaborate account of cosmogenesis), but to the entire Platonic cosmology–psychology–theology complex. K. aims at clarifying the role of the demiurgic intellect (? first unmoved Mover), responsible for all cosmogenesis because of his active thinking, and that of other typically Timean entities such as the world soul and the intelligible paradigm.

K. must be commended for his clear structures and methodologically sound arguments in the individual sections, which are valuable contributions to their respective fields. Taken together, these fairly specialised papers do not, however, constitute a unified treatment of cosmos and soul in the *Phaedo* and *Timaeus*.

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